

Bought by Henry Rowlandson
November 1739 price 4 $\frac{1}{2}$
and Red over
very good Instructions

Ally

deliberat, consultat ante factum, capiat consili-
um, et frigore desertus enecat, ita deumicem
tendo, adiuvando, dando, consulendo.
ur, nempe omnes homines quotquot vivunt, esse aut
culi vocat, quos tenet cura consulendi in longitudi-
ne. Filios lucis vero qui reiecta cura omnium bonorum,
necientes commoditatibus, sciunt se patrem habere in
figit.
regulorum mensuram dispensandi aliena bona. Habent
one id est, collati cum filijs lucis, sint illis multo pri-
vius, comoda, et voluptates sequi, quam verbum
salium siue spirituum donorum, iniusta est et ini-
tam illam copiam vult Deus omnibus esse communem,
um penes quos est. Graviter delinquant, qui illa qua-
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THE DOCTRINE

OF THE
Beginning of Christ.

89 B

Short for memory, plaine for capac-
itie, deliuered almost in the expresse
words of the Text, for the more
Authoritie.

By SAMVEL HIERON, Minister
of the Gospell.

The fourteenth Edition, corrected by the Author.

I COR. 14. 20.

*Brethren, be not children in understanding; but
as concerning malitiousnesse be children: but,
in understanding, be of a ripe age.*



L O N D O N,

Printed by *John Hauiland*, and are to be
sold by *John Grismond*. 1628.

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Books 1702

price: 6s



An Aduertisement to
the Reader.



Offer here vnto thee,
good Reader, this
short Catechisme,
neither preferring it
before other the like
Briefes of religion, neither yet
equalling it to any; but I willing-
ly submit it to thy iudgement, to
place it in what ranke thou wilt.
Only this, if thou art disposed af-
ter thou hast viewed the Title, to
looke further into the thing it
selfe, then I pray thee by the way,
to take notice of this mine ac-
quainting thee with the order and
manner of that which followeth.

For order, it sheweth thee first,
what was the excellencie of thy
first making by the eternall Tri-
nity: Secondly, it discovereth the
A 3 depth

An Aduertisement

of misery, into which thou hast plunged thy selfe, by communicating with *Adams* disobedience, together with thy viter disability, so much as by a thought to desire, or to deserue thine own recovery. Thirdly, it pointeth out Christ vnto thee, whom God the Father hath sealed ^a to saue his people from their sins ^b. Fourthly, it maketh known vnto thee, the sufficiency of his sacrifice, and the meanes of applying it to thine owne soule. Fifthly, it teacheth thee whence to expect faith, what meanes to vse for the attainement of it, and how to be assured that it is vnfained. Sixtly, because the end of the appearing of grace is, that we should deny vngodlinesse, therefore it vrgeth vpon thee the necessity of good workes, that so thou mayest be neither idle nor vnfruitfull in the knowledge of our Lord Iesus Christ ^d. Seuenthly, forasmuch as the

^a Ioh. 6. 27.

^b Matt. 1. 21.

^c Tit. 2. 11, 12.

^d 2 Pet. 1. 2.

to the Reader.

the way of the righteous shineth,
 as the light that shineth more and
 more vnto the perfect day^e; ther- ^e Prou. 4. 18.
 fore also it calleth vpon thee to
 grow in grace^f; and informeth^f 2 Pet. 3. 18.
 thee by what helps thou maiest
 be led forward vnto perfection ^e. ^e Heb. 6. 1.
 Eightly, lest in this good course,
 being encountred with vnexpe-
 cted tribulations, thou shouldest
 be wearied & faint in thy mind^h, ^h Heb. 12. 3.
 it fore-aduiseeth thee of the cer-
 tainty of diuers afflictions; and
 teacheth thee both how to frame
 thy selfe to the taking vp of thy
 crosse, and withall what quiet
 fruit of righteousness to expect
 by being exercised therebyⁱ; In ⁱ Heb. 12. 11.
 the midst of all, still looking
 for the blessed hope and appea-
 ring of the glory of the mighty
 God and of our Saviour Iesus
 Christ^k. Ninthly and lastly, the ^k Tit. 2. 13.
 generall direction for holinesse
 and righteousness, it appli-
 eth to particulars, both to thy
 A 4 daily

An aduertisement

daily carriage in the vse of things indifferent, as apparell, meat, recreation, rest; and to thine age, quality and calling: that so in euery respect thy conuersation may bee such as becommeth the Gospel^l. This is the course & summe of this forme of holy doctrine, whereunto my desire is to deliver thee^m, and in which I perswade my selfe I haue comprised the full summe of true Religion.

1 Phil. 1. 17.

in Rom. 6. 17.

Now for the manner of it; I haue as neere as I could possibly, in each answer kept my selfe to the words of the holy Text: Thou shalt finde me to haue failed in a very few: and yet in those if thou conferre with that place to which I refer thee, thou shalt finde me not to haue erred from the meaning of the spirit of God therein. The reason of this course is, first to acquaint thee with the language of the Scripture. Secondly, that each

to the Reader.

each point may haue the more credit, when thy conscience shall see and heare as it were, G O D himselfe speaking of euery answer.

Thirdly, that thou maiest acknowledge, that (which many in their ignorance wil not belecue) the Scripture is a rich store-house, affording directions for euery particular.

Now where I haue supposed some word or speeches to be such as might breed thee some trouble, not being rightly vnderstood, I haue in the margine (as it were) reached thee a light for the cleering of al such darker places, that thou mightst both know the sense, and acknowledge the certainty,ⁿ of those things wherein my desire is thou maist be instructed. This is all whereof I haue to admonish thee: proceed now, in Gods name, to the perusing of the thing it selfe: and the Lord giue

ⁿ Luke 1.4.

An Advertisment, &c.

2 Tim. 27.

Rom. 15 30.

Col. 4. 27.

Acts 20. 32.

give thee vnderstanding in all things°. All that I desire of thee (by the way of recompence) for my endeavour to doe thee good, is, that thou wouldest strive with mee by prayers to God for mee, that I may fulfill the Ministry w^{ch} I have received in the Lord: And so I commend thee to him and to the word of his grace: wishing thee an inheritance among them that are sanctified.

*Maccary in Devon.
the fourth of Au-
gust. 1604.*

Thine in the Lord,

Samuel Hieron.



THE
DOCTRINE
of the beginning
of CHRIST.

Question.



Ho made man?

A. The Lord

God, ^a Gen. 2. 7. ^a Therefore ought

Q. What is God?

we to be cheere-
full in the service
of God, *Psalme*
100. 1, 2, 3.

A. The Almighty,
^b which is,

which was, and which is to
come, ^c Reuel. 1. 8.

^b Able to doe
whatsoever hee
will, *Psal. 135. 6.*

Q. How many persons bee
there in the God-head?

^c To this agreeth
Gods name, I
A M, *Exod. 3. 14.*

A. Three ^d: the Father, the

^d A person is a distinct subsistence, hauing in it the whole
God-head.

Word,

The Doctrine of the

e The Sonne so called, *Joh 1.1.* because he is the expresse image of his Father, euen as a word is of the speakers minde.

f Who are Christians.

g For his owne glories sake

h That teacheth humilitie.
Gen. 18.27.

i Of that glorious estate which standeth in hauing fellowship with God.

k That is, this stripping of man from his first excellencie.

World, and the holy Ghost, *1. Iohn. 5.7.*

Q. Are there then three Gods?

A. To vs^f there is but one God, *1. Cor. 8.6.*

Q. Wherefore did God make man?

A. For his owne sake: *Prou. 16.4.*

Q. Whereof was man made?

A. Of the dust of the ground:

Gen. 2.7.

Q. After what fashion did God make man?

A. In his owne Image: *Gen. 1.27.*

Q. What was this Image especially?

A. Righteousnesse and true holinesse, *Ephes. 4.24.*

Q. Doth this Image of God abide still in our nature?

A. We all haue sinned, and are depriued of the glory of God: *Rom. 3.23.*

Q. What is sinne?

A. The transgression of Gods Law:

beginning of Christ.

Latw : 1 Iohn 1.4.

Q. What was the first sinne by which came this spirituall nakednesse?

A. Adams¹ eating of the forbidden fruit : Gen. 3. 7.

Q. Who drew *Adam* to that sinne?

A. The old Serpent the Devil: hee was the murtherer from the beginning^m : Reuel. 12. 9. Gen. 3. 1. Ioh. 8. 44.

Q. What ensued into the world thereby?

A. Death came ouer all men: Rom. 5. 12.

Q. Why? there was but one man sinned.

A. Yet by the offence of one, the guilt came vpon all :^a Rom. 5. 18.

Q. In what estate are we then of our selues?

A. Borne in iniquitie • and the children of wrath : Ephes. 2. 3. Psal. 51. 5.

Q. And what is belonging to vs?

A. Except

¹ The nakednes which *Adam* then saw in himselfe, was of the soule especially, which brought the shame of bodily nakednesse.

^m Both of body and soule.

^a We were all in *Adams* loyns, and *Adam* was a publike person.

• Being both void of all goodnesse, and apt and prone to any sin whatsoever.

The Doctrine of the

¶ That is, turne
from all our sins
vnto God, and
become new
creatures, 1 Cor. 5.
17.

¶ Cause or
meanes.

¶ At his birth he
first became man,
yet was alwayes
God ouer all,
blessed for euer,
Rom. 9. 5.

¶ To be a sacri-
fice for our sins,
which sheweth
both his loue
and sufficiencie
of his sacrifices.

¶ That saueth vs
from perishing.
¶ Thereby haue
life ouerlasting.

A. Except wee repent & wee
shall all perish: Luke 13. 3.

Q. Can we by no meanes re-
medy this?

A. No: for what can a man
giue for redempcion of his soule?
Mar. 16. 26.

Q. What is then the onely
name & giuen vnder heauen
whereby we must be saued?

A. Iesus Christ: Act. 4. 12.

Q. What is Iesus Christ?

A. A holy thing bozne of a wo-
man, and called the Sonne of
God: Luke 1. 35.

Q. What hath he done for vs?

A. He hath giuen himselfe for
vs: Ephes. 3. 2.

Q. Wherefore hath God sent
him to doe this for vs?

A. That wee should not pe-
rish, but haue life euermore,
Iohn 3. 16.

Q. How doth he bring this to
passe for vs?

A. By being our redempti-
on, and our righteousness:

1 Cor.

beginning of Christ.

1. Corinthians 1. 20.

Q How is hee our Redemp-
tion?

A. Because he hath bought vs
with the price of his own blood,
1. Cor. 6. 20. 1. Pet. 1. 19.

Q How is hee our righteous-
nelle?

A. Because hee doth present
vs without fault in Gods sight:
Col. 1. 22.

Q How are we made righte-
ous through Christ?

A. As hee was made sinne for
vs: 2. Cor. 5. 21.

Q How come we to the know-
ledge of all this?

A. By the word of Truth
which is the Gospell, Col. 1. 5.

Q What is the Gospell?

A. Glad tidings to all Gods
people, Luke 2. 10.

Q To whom doe these bene-
fits of Christ appertaine?

A. Euen to those which be-
leeue in his name, John 1. 12.

Q What is faith?

A. It is

Our sin was im-
puted to him,
and so his right-
eousnesse to vs,
which is also ac-
companied with
sanctification, as
a testimonie to
our soules of our
discharge before
God.

So much is
meant by (the
people.) The, is
a word of distin-
ction: compare
Matth. 1. 21.

Faith is the
condition of the
new covenant.

The Doctrine of the

^a By prooffe of Scripture, and by comfortable experience in a mans owne soule.

^b Besides whom no other is to be looked for.

^c That is, beleeue in him: *Ioh. 6. 35.*

^d Worke faith in him by his spirit, and of vnwilling make him willing

^e That is, who is endued with gifts to teach: for God sends no other.

^f To listen and to be able to make a good vse of things taught.

A. To know^a that Jesus is the Christ^b the Sonne of the li-
uing God: *Ioh. 6. 69.*

Q. Is it not in our power to beleeue?

A. No man can come^c to Christ, except God the Father draw him^d, *Ioh. 6. 44.*

Q. What is the outward meanes by which Faith com-
meth?

A. The hearing of a Prea-
cher which is sent^e: *Romans 14. 15.*

Q. What is the inward meanes?

A. The opening of the heart,
^f *Act. 16. 14.*

Q. When doth the word prea-
ched worke best with the hea-
rers?

A. When it is receiued, not
as the word of man, but as it is
indeed, the word of God: *1. Thes. 2. 13.*

Q. What is specially to be
cared for by those which thinke
they

beginning of Christ.

they haue faith?

A. To proue ^f themselves whether they are in the faith or no: 2 Cor. 13.5.

Q. What is the principall fruit of faith by which it is knowne?

A. The purifying of the hart, Act. 15.9.

Q. What is the surest note of a purified heart?

A. A desire in all things to liue honestly, ^h Heb. 13.18.

Q. What is chiefly to be vr-
ged vpon those which belecue?

A. That they bee carefull to shew forth good workes, ⁱ Ti-
tus 3.1.

Q. What workes be good?

A. Such as God requireth, ^k Micah 6.8.

Q. When are our workes cal-
led good?

A. When we haue respect to all Gods commandments: Psa. 119.6.

Q. How many bee the com-
man-

^f Because it is an easie and dangerous thing therein to be deceiued
^s The heart is wicked about all things, *Ier. 17.9.* and the thoughts of it are onely euill euery day, *Gen. 6.5.*

^h A making conscience to auoid euery sinne.

ⁱ For the glory of God and the example of others, *Mat. 5.16.* For the crediting their profession, *Tit. 2.20.* and sealing vp to themselves their election, *2 Pet. 1.10.*

^k The wil of God is the rule of all good.

^l Not seeking a dispensation for any one sin, and doing good duties for the commandment sake.

The Doctrine of the mandements of God?

A. Tenne: Exod. 34. 28.

Q. What is the brieft sum of
them all?

A. Thou shalt loue the Lord
thy God with all thy heart, with
all thy soule, and with all thy
minde, and thy neighbour as
thy selfe: Mat. 22. 37. 39.

Q. Are we our selues suffici-
ent to doe good workes?

A. No: our sufficiency is of
God: 1 Cor. 3. 5.

Q. Are wee then saued by our
workes?

A. No: but by grace: Eph.
2. 8. 9.

Q. Is not our saluation part-
ly by workes, partly by grace?

A. Then grace were no grace:
Rom. 11. 6.

Q. What is further required
of a Christian?

A. To increase more and
more: 1 Thes. 4. 1.

Q. How many meanes bee
there to further our increasing?

A. Three

Thus is the law
of God spirituall,
binding euen the
most secret
thoughts,
Rom. 7. 14.

Hee worketh
both the will and
the deed, Ph. 2. 13.

For euen our
righteousnesse is
as filthy clouts,
Esay 64. 6.

The Papists di-
uide our saluati-
on between these
two.

Not to goe for-
ward, is to goe
backward; and
he which thinkes
he hath grace e-
nough, hath none
at all, Luk. 8. 18.

In knowledge,
in aith, and in
obedience.

beginning of Christ.

A. ~~Th~~ especially.

Q. What is the first?

A. The sincere milke of Gods

Word: 1 Pet. 2. 2.

Q. How many wayes be there
of vsing the Word?

A. Foure.

Q. What is the first?

A. A publike hearing, with
an honest & good hart: Lu. 8. 15.

Q. What is the second?

A. Daily searching of the
scriptures, whether those things
which wee heare are so: Acts

17. 11.

Q. What is the third?

A. To let it be our meditati-
on: Psal. 119. 97.

Q. What is the fourth?

A. To talke of it: Deutero-
nomic 6. 7.

Q. What is the second meanes
to edifie vs in our holy faith?

A. Praying in the holy Ghost:

* Jude 20.

Q. What is Prayer?

A. A powring out of the very
soule

* A heart like the
good ground, in-
wardly well sea-
soned, and bring-
ing forth good
fruit outwardly.

* Trie all things.
1 Theff. 5. 21.

* To know what
meditation is, see
these two places:

Ps. 77. 6. Luk. 2. 19.

* With sobrietie,
reuerence, and
humilitie.

* By the directi-
on of Gods spirit.

The Doctrine of the

Therefore praier must be with humilitie, feeling, and faith.

But one, as there is but one God.

Sheweth vs our wants, and teacheth vs how to behaue our selues as we ought.

Seeing they be seales, they doe confirme faith.

Only these two are Sacraments, because to these two onely it is promised, that by the right vsing of the outward signes in them, the fauor of God in Christ shall be sealed vpon our soules.

oule before the Lord : 1 Sam. 1.15. Psal. 62.8.

Q. Who is the onely mediator by whom we must pray?

A. There is one Mediator, Jesus Christ: 1 Tim. 2.5.

Q. Know we how to pray as we ought?

A. No: yet Gods Spirit helpeth our infirmities: Rom. 8.26.

Q. What is the best rule of prayer?

A. That which Christ taught: Mar. 6.9.

Q. What is the third meanes of our spirituall increase?

A. The vse of the seales of Righteousnesse, the two Sacraments: Rom. 4.11.

Q. What be they?

A. Baptisme and the Lords Supper: Mar. 28. 19. 1 Cor. 11.23.

Q. How doth Baptisme strengthen our faith, and further our obedience?

A. When

beginning of Christ.

A. When we duly consider the nature & end of Baptisme.

Q. What is the nature of Baptisme?

A. It is the washing^d of the new birth: Tit. 3. 5.

Q. Can the washing of the flesh saue vs?

A. Baptisme is but a figure: it is the blood of Christ which purgeth the conscience^e: 1 Pet. 3. 21. Heb. 9. 14.

Q. What is the end of our washing in Baptisme?

A. That we should bee holy and without blame, zealous of good works: Ephesians 5. 27. Tit. 2. 14.

Q. How doth the Sacrament of the Lords Supper increase our faith?

A. Because it sheweth the Lords death, untill hee come: 1 Cor. 11. 26.

Q. How must this Sacrament be vsed?

A. Every man must examine
him.

^d A washing, which both declareth and sealeth to vs our new birth, and therefore must increase our comfort in Christ.

^e Which doth shadow out our sanctification and deliuerance from sinne and death.

^f The outward signe doth not of it selfe bestow grace.

^g The meditation hereof will stir vs vp to obedience.

^h Christs death is the ground of our faith.

The Doctrine of the

Teaching his ⁱhimselfe, and so let him eat of
faith and repen- the bread, and drinke of the cup:
cance. 1 Cor. 11.28.

Q. What must euery Christi-
an make account of, that hold-
eth this course?

A. That he must through ma-
ny afflictions enter into y^e king-
dome of God: Acts 14.22.

Q. Is it good for vs to bee af-
flicted?

A. Yea, in sundry respects:
Psa. 119.71.

Q. What is one?

A. Before we bee afflicted
we goe astray: Psa. 119.76.

Q. What is another?

A. In our affliction we will
seeke God diligently: Hos. 5.15.

Q. What is the third?

A. Affliction maketh our faith
much more precious then gold:

1 Pet. 1.7.

Q. How many sorts of af-
flictions be there?

A. Two: inward and out-
ward.

Q. What

* Affliction is a
meane to re-
claime vs, and so
to free vs from
the condemnati-
on that shal come
vpon the world,
1 Cor. 11.32.

* The strength of
our faith is tried,
and our experi-
ence of Gods
loue increased by
affliction.

beginning of Christ.

Q. What bee inward afflictions.

A. Satans buffetings, and the drawing by our owne concupiscence, ^m 2 Cor. 12. 17. James 1. 14.

^m The corruption and sin that dwelleth in vs.

Q. How doth Sathan deale with Gods children?

A. Hee doth winnow them as wheat: Luk. 22. 31.

ⁿ Sift the by sundry tentations.

Q. What is our dutie therefore?

A. To be sober ^o and watching, ^p putting on the whole armour of God: 1 Per. 5. 8. Ephes. 6. 11.

^o Both in applying the inward graces of the mind, *Rom.* 12. 3. and in vsing the outward blessings of this life.

Q. What is our comfort herein?

A. Christ hath praied that our faith may not falle: ^q Lu. 22. 32.

^p For the preuenting of assaults.

Q. Yea, but the deuill is a roaring Lion?

^q The praier for the Disciples is for all beleeuers, *Ioh.* 17. 20.

A. Greater is he which is in vs, then hee which is in the world: ^r 1 Iohn 4. 4.

^r Christ by his spirit.

Q. How doth our inward concupiscence afflict vs?

^r Satā the Prince and God of this world, 2 Cor. 4. 4.

The Doctrine of the

A. When it leadeth vs captiue, that we cannot doe the good which we would : Rom. 7. 19.

* Hence ariseth the combat betwixt the flesh & the spirit in Gods children, Gal. 5. 15

23.

Q. What is our dutie heere-upon ?

A. To keepe our hearts with all diligence : Pro. 4. 23.

u That euill motions may either not arise, or may be soone suppressed.

Q. What is our comfort in this case ?

* Is made more manifest.

A. The power of God is made perfect * by our weakenesse :

2 Cor. 12. 9.

Q. But alas we come far short of our duties ?

x By accepting the will for the deed, 2 Cor. 8. 12.

A. The Lord will spare vs,

x as a man spareth his owne sonne that serueth him : Mat. 3.

17.

Q. Put case the child of God fall into some foule euill ?

A. Though he fall, yet hee shall not be cut off : for the Lord putteth vnder his hand : y Psa.

37. 24.

y God performeth the good worke hee hath begun, Phil. 1. 6.

Q. What bee outward afflictions ?

beginning of Christ.

A. In good name, in goods,
in person.

Q. What is affliction in good
name?

A. When all manner of euill
is spoken against vs for Christs
sake & falsly: Mar. 5. 11.

Q. What must be our care in
such cases?

A. To haue our conuersation
honest, that those which speake
euill may either bee converted
or ashamed: ^c 1 Peter 2. 12.
Tir. 2. 8.

Q. What is our comfort in
this crosse?

A. The reward is great in
^d heauen: Mar. 5. 12.

Q. What is affliction in
goods?

A. Losses of diuers kinds.

Q. What is chiefly to bee
thought vpon in such an affli-
ction?

A. That wee open not our
^e mouth, because it is the Lord
that hath done it: ^f Ps. 39. 9.

Q. What

^z For malice to
our good profes-
sion,

^a Let none of you
suffer as an euill
doer, 1 Pet. 4. 15.

^b By our good
example.

^c When they haue
no iust cause of
reproach.

^d This was Christs
owne comfort in
the like case,
Heb. 12. 3.

^e To murmure
or repine.

^f It is come to
passe by his pro-
vidence, Iob. 5. 6.

The Doctrine of the

Q. What is our comfort herein?

A. The Lord is able to give vs more: 2 Chron. 25.9.

Q. But how if he still keepe vs low?

A. Yet a good conscience is a continuall feast, ^h Pro. 15. 15.

Q. What is affliction in a mans person?

A. Sicknesse and death.

Q. What is the first thing to be done in sicknesse?

A. That wee confesse against our selues, our wickednes vnto the Lord: Psal. 32.5.

Q. What is our comfort in sicknesse?

A. That the Lord wil turn all our bed ^k in our sicknes: Ps. 41.3

Q. How if the Lord recover vs?

A. Wee must sinne no more lest a worse thing come vnto vs: Iohn 5.14.

Q. Is it not lawfull to vse charmes

^s Which assureth a man of Gods fauour in Christ, and of his owne care to liue vprightly.

^h A continuall matter of reioycing, 2 Cor. 1.12.

ⁱ Sinne is the cause of all sicknesse, and therefore must first be looked to.

^k Will giue patience for the present, and health after if hee see it good.

^l As wee did before our sicknes: for God doth not visit in vaine, Ier. 5.3.

beginning of Christ.

charmes for the curing of diseases?

A. Let there be no charmer found among you, saith **GAD**, Deut. 18.10,11.

Q. But yet many haue beene holpen by such meanes?

A. We may not doe euill that good may come thereby: Rom. 3.8.

Q. What is our principal dutie in respect of death?

A. To die daily: 1 Cor. 15.31.

Q. What is the best comfort when the time of departing is at hand?

A. That we haue kept the faith, 2 Tim. 4.7.

Q. What besides?

A. That Christ hath plucked out the King of death which is sin: 1 Cor. 15.55,56.

Q. When will God wipe away all teares from the eyes of his children?

A. At the time of refreshing.
Reuela.

^m This is the common pretence of the ignorant, not considering that the deuill bringing ease to the body, intendeth mischief to the soule.

ⁿ Still looking for death, and preparing to entertaine it.

^o Have been steadfast in the profession of the truth.

^p Sinne being pardoned, death is not dangerous.

The Doctrine of the

¶ That time is [¶] Revelations, 21. 4. Acts, 3.
the time of full 19.

redemption,
Rom. 8. 23.

Q. What time is that?

A. When that same Jesus
Christ which is now preached
vnto vs, shall come to Judge-
ment, Acts 3. 19.

Q. Is that time neere?

A. The Judge standeth be-
fore the doore: *Iam. 5. 9.*

Q. In what manner will hee
come?

A. In his glory and all his
holy Angels with him: *Matth.
25. 31.*

Q. What will he doe when
he cometh?

A. Hee will separate the
sheepe from the goats: *Mat. 25.
32.*

Q. Who be his sheepe?

A. They which heare and
know his voyce [¶], and follow
him, *John. 10. 4. 27.*

Q. Who be the goats?

A. They which beleeue not,
John 10. 26.

Q. What

¶ He makes way
to this separation
daily by the prea-
ching of the Go-
spell, *Mat. 3. 12.*
¶ Sounding in
his word.

¶ That truth of
doctrine & man-
ner of holy li-
uing, which are
taught by him.

¶ Not only open
infidels, but also
such as make a
shew of godlines,
but deny the po-
wer therof.

beginning of Christ.

Q. What will he say to the sheepe?

A. Come ye blessed, inherite
* a Kingdome : Matthew 25.

34.

* They are heires annexed with Christ, Rom. 8. 17.

Q. What will he say to the goats?

A. Depart from me, ye cursed : Mar. 25. 41.

Q. What shall then become of the sheepe?

A. Where Christ is, there shall they be also : Iohn 14. 3.

x In his presence is the fulnesse of ioy, Psal. 16. 11.

Q. What shall happen to the goats?

A. Everlasting perdition :
y 2 Thes. 1. 9.

Q. What must we doe till that day cometh?

y They shall be euer dying, yet neuer die.

A. Looke for it, and ha-
sten to it, praying daily : Euen
so, come Lord Jesus : 2 Peter
3. 12. Reuel. 21. 20.

z. Not putting it farre off, but still expecting it.

A Di-

The Doctrine of the

A direction for a mans daily carriage.

QVV What must our first worke be in the morning?

A. To let our prayer come before the Lord, and to praise his mercy: *Psalm 88. 13. Psal. 59. 16.*

* Which he sheweth in our continuall preservation: and thus to doe is to awake with God.

* Therefore neither costly beyond ability, nor garish beyond modestie.

* Every man ought to haue an honest calling, *Gen. 3. 19.*

* To remember his al-seeing presence, and to seek to approue our selues vnto him.

* Such as may be a witnesse of the grace of the hart,

Q. What must our apparel be?

A. Such as becommeth those which professe the feare of God: *1 Tim. 2. 10.*

Q. What is then next to be done?

A. We must follow our owne businesse with quietnesse, *1 Thes. 4. 11.*

Q. What must chiefly be cared for in our businesse?

A. To walke with God, *Gen. 5. 22.*

Q. What must our speech be?

A. Gracious alwayes: *Colossians 4. 6.*

Q. What

beginning of Christ.

Q. What things must chiefly be auoided in speaking?

Q. Lying, swearing, filthinesse, foolish talking, iesting, railing: ^f Ephes. 4. 24. 25. Iam. 5. 12. ^f This is called rotten communication, bewraying a corrupt heart, Ephes. 4. 24. ^g Wee may and must shew to others a loue of pietie, but not of delight.

Q. What company must we keepe?

A. All our delight must be to the Saints ^h in earth: Psal. 16. 3.

Q. What must we doe when we come to our meat?

A. Wee must looke ⁱ vp to heauen, and giue thanks: Mar. 14. 19.

Q. How many things must chiefly be looked vnto in our diet?

A. Thre.

Q. What is the first?

A. That our hearts be not oppressed with surfeting & drunkennesse: Luke 21. 34.

Q. What is the second?

A. That we forget not the worke ^k of the Lord: Esa. 5. 12.

^k The end why the Lord giueth vs food.

Q. What

The Doctrine of the

Q. What is the third?

A. That of that which remaineth nothing bee lost: Iohn 6.12.

Q. Ought not some time of every day be set apart for spirituall vses?

A. Wee must redēme the¹ time because the daies are euill: Ephes. 5. 16.

Q. May not recreation bee sometimes vsed?

A. Yes, there is a time to laugh: Eccles. 3. 4.

Q. What kind of sports may we vse?

A. Such as be of good report: ^mPhil 4.8.

Q. How many things must be looked to in the vse of our delights?

A. Two.

Q. What is the first?

A. That our reioycing hinder not better duties: ⁿ 1 Thes. 5. 16. 17.

Q. What is the second?

A. That

¹ Make the best vse of our time.

^m Such are none of these sports, which beget lightnesse & impudency, or stand only vpon hazard, being no exercise either of wit or body. Those haue the good report, neither of the Scripture, nor of the godly wise.

ⁿ Paul ioyneth reioycing with prayer: to teach that mirth is euill when it hindreth praier.

beginning of Christ.

A. That wee cause not our
conuersation ° to be euil spoken
of: P Rom. 14. 16.

Q. What is the eueni-
ng dutie?

A. To examine our selues
vpon our bed, and euery man to
say to himselfe, what haue I
done: Pl. 4. 4. Ier 8. 6.

Q. What must we doe else?

A. Pray: Psal 55. 17.

Q. How many things make
 sleepe comfortable?

A. Two.

Q. What is one?

A. Honest labour: Eccles.
5. 11.

Q. What is the other?

A. A godly care to thine
in religion: Prouerbs, 3. 13.
21. 24.

Q. How must sleepe bee
vsed?

A. Loue it not, lest thou
come to pouertie: Prouerbs,
20. 13.

° Our Christian
libertie to vse de-
light.

P As though it
were the ground
of licentiousnes.
¶ What hath been
our behauiour
that day.

¶ That the sin of
the day past may
be pardoned, and
in the night fol-
lowing wee may
be preserued.

¶ In the duties of
a mans lawfull
calling.

¶ Read the place,
and so much shall
appeare.

The Doctrine of the

Personall duties.

a To aduance
true Religion:
and this belongs
to euery one in
authoritie: accor-
ding to his place,
euen from the
King to the low-
est officer.

The Magistrates dutie.

Q. What is the principall du-
tie of the Magistrate?

A. To beautifie the house of
God: ¹ Ezek. 7. 27.

Q. How must he carry him-
selfe among the people?

A. As a minister of **G D D**
for the peoples wealth: Romans
13.4.

Q. How shall he procure the
peoples wealth?

A. If hee bee for the praise of
them that doe well, and the pu-
nishment of euill doers: 1 Pe-
ter 2. 14.

Q. What kinde of men are
fit to be Magistrates?

A. Men of courage, fea-
ring **G D D**, dealing truly, and
hating conetousnesse, Exod. 18.
21.

The Subiects dutie.

Q. What is the subiects dutie?

A. To

beginning of Christ.

A. To bee subiect for conscience sake: * Rom. 13.5.

Q. What else?

A. To pray for them that are in authoritie: * 1 Timothie 2.2.

Q. What besides?

A. Not to curse the Magistrate so much as in a thought: Eccles. 10.20.

Q. Is there any other dutie?

A. Wee must not ioyne with them that are seditious: * Pro. 24.21.

The Ministers dutie.

Q. What is the Ministers dutie?

A. To take heed to his Ministry which hee hath received, that hee fulfill it: Colossians 4.17.

Q. How may that be done?

A. 1 By watching continually over the flock: * Els. 66 6. Acts 20.28.

2 By being diligent to know

C 2

the

* Knowing magistracie to bee Gods ordinance.

* If they be good, that they may be strengthened; if euill, that they may be reformed.

* These three latter duties flow from the former of subiection for conscience sake, he that is so, will pray, will neither in hart curse, nor in act rebell.

* For Satan seeketh continually to deuoure.

The Doctrine of the

^a This rule of the estate of his flocke : ^a Prou.
Salomon may bee 27. 23.

fitly applied to
this matter, see-
ing euery Mini-
ster is a shep-
herd.

^b Hee must bee
studious that hee
may bee full of
matter.

^c With this must
goe administring
the Sacraments,
as occasion shall
require.

^d The word in the
Greeke signifieth
so much.

^e He must be a
man of sound
iudgement.

3 By giuing attendance to
reading : ^b 1 Tim. 4. 13.

4 By not being intangled
with the affaires of this life :
2 Tim. 2. 4.

5 By being instant in prea-
ching the Word : ^c 2 Tim 4. 2.

6 By catechising : ^d Gala-
thians 6. 6.

7 By being an example to
them that beleene : 1 Tim. 4. 12.

Q. What is the punishment
of a negligent Minister ?

A. GOD will require the
peoples blood at his hand : Eze-
kiel 34. 8.

Q. How many things are
chiefly necessary for him that is
to be a Minister ?

A. Two.

Q. What is the one ?

A. That he hold fast the faith-
full Word : ^e Tit. 1. 9.

Q. What is the other ?

A. That he be able to exhort
with

beginning of Christ.

With wholesome doctrine, and
improve them which say against
it: ^f Tit. 1. 10.

^f He must have
also the gift of
Teaching.

The Peoples duty

Q. What is the peoples duty
in regard of such a Minister?

A. The peoples duty hath
five branches.

Q. What is the first?

A. To obey & submit them-
selves: ^g Heb. 13. 17.

^g To the sound-
ness of doctrine
and power of ex-
hortation.

Q. What is the second?

A. To have him in singular
love, & to know him ^h: 1 Thes-
salonians 5. 13.

^h To reverence
him.

Q. What is the third?

A. To make him partaker of
all their goods: Gal. 6. 6.

Q. What is the fourth?

A. To pray for him that vt-
terance may be given him: E-
phesians 6. 19.

ⁱ It was a dire-
ction given speci-
ally to Church-
Rulers, but may
be applied to
private men.

Q. What is the fifth?

A. To receive no accusation
suddenly against him ⁱ: 1 Ti-
mothy 5. 19.

The Doctrine of the

Q. Why must the people thus carry themselves to their Minister?

A. For three causes.

Q. What is the first?

A. Because hee worketh the Lords worke : ^k 1 Corinthians 16.10.

^k He is imp'oyed in the gathering together of the Saints, Eph. 4.12.

^l Therefore they are their owne foes that withstand him.

^m He is bound in conscience to doe that which he doth.

^{*} The Lord seeing the griefe of his soule, will punish those which caused it.

ⁿ For this end he must haue religious exercises in his house ; as prayer, catechizing, reading the Scriptures, and must also bring his people to the congregation.

Q. What is the second?

A. Because he watcheth ouer their soules, and must giue account thereof : ^m Heb. 13.17.

Q. What is the third?

A. Because otherwise hee shall doe his dutie with griefe, which is vnprofitable for the people : ^{*} Heb. 13.17.

Household duties.

Q. What is the duty of the master of the family for matter of Religion?

A. To command his household to keepe the way of the Lord, ⁿ Gen. 18.19.

Q. What is his dutie for outward things?

A. To

beginning of Christ.

A. To make provision ° for ° By honest
those of his owne household: 1 meanes.
Tim. 5. 8.

Q. What is the wiues dutie
in these things?

A. To bee a helpe to her
husband: Gen. 2. 18.

Q. What is the mans dutie
in regard of his wife?

¶ Both in matters
of religion and in
cutward things.

A. To dwell with her, and to
loue her as his owne body: Eph.
5. 28. 1 Pet. 3. 7.

Q. What is the Womans duty
to her husband?

A. To be subiect to him, as
vnto the Lord: 9 Ephesians
5. 22.

¶ That is, willing-
ly and cheereful-
ly in all lawfull
things.

Q. What is his duty whom
God hath made a Father?

A. To bring vp his children
in the instruction and informati-
on of the Lord: Ephes. 6. 4.

¶ In religion, in
good manners,
and in an honest
calling.

Q. What is the mothers duty?

A. To nourish her children
and instruct them: 1 Tim. 5. 10.
Pro. 31. 1.

¶ Salomon setteth
downe the lesſon
which his mother
taught him.

Q. What is the masters du-
tie

The Doctrine of the

* By seruants are tie in respect of his seruants?

meant those that are employed by vs in our busines, whether they do dwell with vs or otherwise.
A. To doe vnto them that which is iust and equall : * Colossians 4. 1.

u That which their honest seruice deserueth.
Q. What is childrens dutie to their parents?

* For pieties sake, and without breach of pietie.
A. To obey them in the Lord : * Ephel. 6. 1.

Q. What is childrens duty to each other?

A. Not to fall out : Genesis 45. 24.

Q. What is seruants duty?

A. In singlenesse of heart and all good faithfullnesse to please their masters, yea though they be froward : Eph. 6. 5. Tit. 2. 10. 1 Peter 2. 18.

The duty of single persons.

Q. What is required of persons vnmarried?

A. If they cannot abstiane, they must marry : * 1 Corinthians 7. 9.

* It is a generall commandement appertaining to all sorts of men.

Q. How must they marry?

A. Onely in the Lord : y 1 Cor.

beginning of Christ.

1 Corinthians 7.3.9.

*The durie of neighbours each
to other.*

7 With consent
of parents, and
with care had of
Religion.

Q. What is required of neighbours that liue and conuerse together?

A. To consider one another, to proue unto love, & to good woorkes: Heb 10.24.

Q. How must we be affected in respect of those things which happen to our neighbours?

A. Wee must reioyce with them which reioyce, and weepe with them that weepe: Romans 12.15.

Q. What is the benefit of a good neighbour?

A. Hee is better then a brother a farre off: Pro. 27.10.

Q. What is the best meane to preserve good neighbours?

A. He that hath friends must shew himselfe friendly: Prou. 18.24.

Q. But how if there bee iarring

2 Be ready to relieue their miseries as wee are able, yea and in some cases about abilitie, 2 Cor. 8.3.
2 Either in place or in kinde affection.

**The Doctrine of the
ring sometime?**

A. Let not the Sunne goe
downe vpon your wrath: Ephe-
sians 4.26.

Q. Put case a man bee daily
prouoked.

A. Bee not overcome with
euill, but overcome euill with
goodnesse: Rom. 12.21.

Q. When a man hath many
enemies, what is the best way to
haue peace?

A. If a mans wayes please
God, he will make also his ene-
mies bee at peace with him:

^b Namely, vnlesse ^b Pro. 16.17.

the Lord in his
wisdome know it
to be better for
vs to be exercised
with the malice
of euill men.

Q. How if a man liue in a
place so wicked, that it is not
safe for him almost to be familiar
with any?

A. Wee must strue to shine
like a light in a naughtie and
crooked generation: Phil. 2.15.

*A direction for matters of
contract.*

Q. How must wee carry our
selues

beginning of Christ.

selues in our dealings with men?

A. We must neither oppresse,
^c nor defraud ^d any man in any
 thing: 1 Thes. 4. 6.

Q. What is the rule by which
 al our contracts must be guided?

A. Whatsoeuer wee would
 that men should doe to vs, wee
 must doe euen so to them: Mar-
 thew 7. 12.

^c By hard and
 extreme dealing,
 racking, vsurie,
 taking aduanta-
 ges, &c.

^d By cunning and
 subtile courses, as
 false weights, &c.

The rich Mans dutie.

Q. What is the rich mans duty?

A. To honour God with his
 riches: Pro. 3. 9.

Q. How is that done princi-
 pally?

A. If he be rich in good works
 and ready to distribute: ^e 1 Ti-
 mothe 6. 18.

Q. How many things must a
 rich man take heed of?

A. Two: high mindednesse,
 and confidence in his wealth:
^f 1 Tim. 6. 17.

Q. What must be the rich
 mans ioy?

A. That

^e By giuing or
 lending freely,
 Deut. 15. 8. and
 sometimes by
 forgiuing debts,
 Neh. 5. 9. &c.

^f A conceit that
 he is in Gods fa-
 uour, and such a
 man as he ought
 to be, because he
 is rich.

The Doctrine of the

A. That he is made low :

8 Iam. 1. 10.

8 By seeing the
vanitie and dan-
ger of riches.

The poore mans dutie.

Q. What is the poore mans
dutie?

A. To learne to know how
to be abased and to haue want :
Phil. 4. 12.

Q. What is the best meanes
by which a man may be assured
while he liueth, neuer to fall in-
to extremitie?

A. To seeke first the kingdome
of God, and the righteousness
thereof : ^h Mat. 6. 33.

^h That newnesse
of life which be-
commeth the
heires of Gods
kingdome.

ⁱ That is the mea-
ning of the holy
Ghost in the
place.

Q. What must be the poore
mans ioy?

A. That he is exalted (to be
the childe of G D D by grace, ⁱ)
Iam. 1. 9.

The duty of aged persons.

Q. What is the dutie of the
aged man?

A. To be sober, honest, dis-
creet, sound in faith, in loue and
pati.

beginning of Christ.

patience: ^k Titus 2.2.

Q. When is age a crowne of glory?

A. When it is found in the way of righteousness: Prou. 16.31.

^k These duties are required of all, but specially of the aged.

^l That is, when it doth truly deserve reuerence.

Q. What is required of elder women?

A. To bee of such behaviour as becommeth holinesse, and to instruct the yonger women: Titus 2.3,4.

The young mens duty.

Q. How many be the duties of yong folke?

A. Thre especially.

Q. What is the first?

A. To remember their ^m Creator: Eccles. 12.1.

^m To consecrate their fresh yeeres to the knowledge and seruice of God.

Q. What is the second?

A. To be sober-minded, and to flie the lusts of youth: Tit. 2.6. 2 Tim. 2.23.

Q. What is the third?

A. To honour the person of the aged: Leuit. 19.32.

Q. Where

The Doctrine of the

Q. Wherewithall shall a young man redresse his way?

A. In taking heed thereto according to Gods word : Psalm. 119.9.

The Summe of all.

Q. What is the brieft summe of the whole dntie of man?

A. To feare Godⁿ & keepe his commandements : ° Eccles. 12.13.

• To be carefull not to offend God.

• To haue an eye to his reuealed will, and to make it our counsellor in the way of saluation, Ps. 119.24.

Q. What is the reward of all?

A. He that doth these things shall neuer be moued : Ps. 15. 5.

Let God alone haue the glory.

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